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THE
MISSIONARY WORK;

OR,
A BOOK FOR THE TIMES.

BY
W. SLAUGHTER.

“Go ye into all the world, and preach the gospel to every creature.”—*New Testament.*

DAYTON, OHIO:
PUBLISHED BY ORDER OF THE TRUSTEES OF THE UNITED
BRETHREN PRINTING ESTABLISHMENT.
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DEDICATION.

SOME time since, the Scioto Annual Conference, of the Church of the United Brethren in Christ,—of which the author is a member,—at one of its sessions, asked him to prepare a Tract, or small portable Work, on Missions. Respect to his brethren, love for a ruined world, and the important injunction, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor knowledge, nor device in the grave whither thou goest,” has called forth the following unpretending pages. As the time is not far distant when he will be at a great remove from the sphere in which he now converses, the author naturally thinks of those who are to come after him. And as the descending sun often quickens our pace, he confesses that he feels a desire to

do something that shall give him a place in their thoughts, though it be but for a moment. He is by no means sure that the views he has expressed will meet the approbation of those for whom they are intended. He has written according to the best light that he is in possession of, and hopes his humble production may be of some service to the friends of the Savior, to whom the same is respectfully *Dedicated*.

THE AUTHOR.

Otterbein University, Oct. 1855.

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CHAPTER I.

THE FIELD.

"The Field is the World."—MATT. xiii. 38.

THE population of the globe will not vary far from nine hundred millions. Of this vast multitude, it is not believed that a greater number than two hundred millions have ever heard of the Lord Jesus Christ. If then our numerical lines be correctly drawn, we are left to contemplate seven-ninths of the population of the globe, wandering on lonely:—

"Without one cheering beam of hope,
Or spark of glimmering day."

Talk to them about the fall in Adam, about the degradation, woe, and misery, to which the downward tendencies of their corrupt natures have reduced them, until the place they occupy as intellectual and moral beings is elevated but little in the

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scale of intelligence above that of the brute creation; and they heed it not. Present their dark minds with the sublime strains of human Redemption, into which angels desire to look; to the lofty notes of wrapt seraphs over the plains of Judea, as they heralded the coming of the bright and the morning Star; and to them it is "*foolishness*." When we glance our eye over this sin-cursed earth, for every mile that we discover enlightened by the Sun of Righteousness, we will see thousands of miles spread out around it as forbidding, gloomy, and terrific as that prolonged and fearful night that once spread over Egypt, in which no man knew his brother.

Whilst the churches of Christendom, in comparative ease, affluence, and wealth, are "straining their low thoughts to form unreal wants," near-

ly seven hundred millions grope their way in the midnight of heathenism, unenlightened by a single ray from the Star of Bethlehem. These vast multitudes are but treading in the bloody trail of the myriads who have been passing along for centuries, at the rate of one for every pulsation, or seventy-five per minute.

Reader, where have they gone? Have they ascended to dwell with God and angels in Paradise? or have they heard their doom and sunk into hell? It is very clear that they are not saved by believing on him, who said, "*Look unto me and be ye saved;*" for, "*how shall they believe in him of whom they have not heard?*" I will not, in this place, enter upon the argument as to whether a heathen may or may not be saved, who is destitute of a knowledge of the Gospel. The genuineness of any professed conver-

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sion, may be justly called in question, where there has existed no previous knowledge of the true God, and of Jesus Christ. Christian reader, ascend with me the summit of yonder lofty eminence, and take your standpoint in full view of that motley multitude, as they grope their way in the slime of their corruption, in dark columns down to death. Are any tempted to think that we draw too heavily upon our imagination? Then turn over and read what the Apostle Paul says of them in the first chapter of Romans. He there describes the heathen world as "being filled with all unrighteousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant break-

ers, without natural affection, implacable, unmerciful," &c., &c. Our missionaries in heathen lands emphasize these epithets, and set up every word in capitals.

No morning and evening hymns of devotion, from hearts warm around the family altar, ascend to God. They have altars, it is true; but they are all stained with human gore. From your favorable stand-point; extend your researches east, west, north and south; and you will see them raising their manacled hands, and like the hoarse, unsteady bellowings of the all-devouring earthquake, you will hear the clangor of their heathen chains.

Take one more glimpse of this horde of travelers to God's bar, ere they sink from your vision to toss eternally on the blazing waves of hell. See, if the thick darkness will

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permit, how they sink down, ranks upon ranks, under the heavy gloom of the wrath of God. Would to God that the wail that rises on the night winds, from these lost spirits, as they wander on lonely in the dark, could come up like the voice of many waters, and move the great heart of all Christendom into action.

In connection with this bird's-eye glance at the Pagan world, we would be unfaithful to our trust, were we to omit, at least an attempt, to describe female degradation in heathen countries. There we find the atheistical creed touching the marriage relation, carried out large as life, viz: "hooted out of society as a contemptible usurpation of liberty, while the entire race of men, free as other animals, wander over the great common field, and hold promiscuous inter-

course, and eat, and drink, and propagate, and die."

Take a walk with me to the funeral-pile of that wretched Hindoo widow. See her already writhing under the agonies of the curling flames, as her boiling flesh emits a stench, only to be endured by demons incarnate. See her gasping and struggling, until, with superhuman, convulsive effort, she extricates herself from the torturing flames. To civilized society, it would seem that her appeals for mercy and deliverance would move a heart of stone; yet upon her nearest relatives they fail to touch a sympathetic chord. Soon the relatives of this wretched victim of superstition are seen stretching her across the flames until forced to quit their hold by the heat. She again drags her miserable carcass — a mere crisped cindar —

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from the fire, when her relatives struggle to put a period to her existence by drowning, and are only prevented by a humane English gentleman, into whose arms she throws herself, imploring protection. I cannot describe to you, says this gentleman, the horror I felt at seeing her mangled condition: almost every inch of skin on her body had been burnt off;—her legs and thighs, her arms and back, were completely raw,—her breasts dreadfully torn, and the skin dangling from them in threads,—the skin and nails of her fingers had peeled completely off, and were hanging to the back of her hands. A few hours closed the awful tragedy, and the spirit of this immolated victim of ignorance and superstition, returned to the God who gave it. This is no fancy sketch, or a caricature picture; but, on the contrary, it is one

of the every day scenes of heathen lands.

This new, western world, of which we proudly boast, with the exception of one sparsely populated valley, is lying under the dominion of the Prince of Darkness. Vast hordes of wild barbarians roam promiscuously over its virgin soil; and this is a part of the great field included in the commission given by the Christian's God, to the Apostles and their successors.

If we turn our eye to Europe, we will find but one redeeming spot,—but one nation that has awaked out of the long slumber in which they have been locked for centuries. Nor have we any assurances that others of her States are likely soon to throw off their unbelief, and come to the rescue. Indeed, it is by no means clear, that their tendencies are not retro-

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grade. Europe abounds with so much wickedness in high places, that even dark-minded Pagans throw off the restraints of her moralizing influences, and say of her, as a man once said to a minister who was urging him to the altar of prayer: "Sir, your front column is in the way." If we turn our eye to poor, degraded, down-trodden, bleeding Africa, we behold the fat soil of ignorance producing an abundant and luxurious crop of lust, revenge, superstition, and every unbridled passion that is native to our fallen nature. What mean her cities in ashes; her villages, towns, and hamlets deserted? What mean her fleeing, famishing, and bleeding victims, as the wild, despairing shriek rends the air? Turn to yonder dark slave-ships, hovering around her coasts, like vultures around their prey. The story of the

wrongs of bleeding Africa, will not be fully told until the sea shall give up her dead, and the records of eternity shall be unrolled before an astonished world.

But a very small portion of Asia can be regarded as even nominally Christian. A few rays of light have been reflected amongst her northern nations. Here and there curls the camp fires of a few missionary stations; with the exception of which, the gloomy, damp vaults of Paganism, is constantly emitting a stench as loathsome as the mind can conceive.

The cultivation of this vast missionary field, requires a courage that is superhuman. "Not the courage which, wrought up by the stimulus of popular applause, can rush now and then upon the cannon's mouth; it is the courage which, alone

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and unapplauded, will, year after year, look death every moment in the face, and never shrink from its purpose. It is a principle which will intrepidly dare every thing which can attack, or oppose him, within the whole sphere of mortality,—retain his purpose unshaken amidst the ruins of the world, and press toward his object while death is impending over him.” The great Apostle Paul, animated by this spirit, said: “And now I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. Yet none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus.”

What tongue can describe, or pencil paint the miseries of the race to which we belong? So deeply steeped in vice and sensuality has it become, that as a legitimate result, its intellectual powers have dwindled down until they rise but little above the brute.

“The field is the world.” Jesus Christ organized the church as a vast missionary society, and committed to its fostering care the interests of the whole world, as the field of its pious toils; and its work will not be completed until the *Watchmen* shall see, “eye to eye,” and the echo of salvation shall have sounded upon the hill-tops, and in the valleys, until,

“From north to south the princes meet,
And pay their homage at his feet;
Whilst western empires own their Lord,
And savage tribes attend his word.”

CHAPTER II.

JESUS CHRIST A MISSIONARY.

THE mission of the blessed Savior into this sin-cursed world, had for its object the dissemination of Evangelical Light and Truth, whereby the intellectual and moral darkness that shrouded the entire race in gloom, and bathed its brightest prospects in tears, might be rolled away. But for the effecting of this object,—one worthy of a God,—who supposes that he would have left the glory he had with the Father before the world was, and the smiles and adorations of admiring angels, for the dismal scenes of the garden of Gethsemane, Pilate's Bar, and the Cross of Calvary? Upon these grand subjects, into which angels desired to look, the great heart of the blessed Savior

dwelt with such pleasurable emotions that the horrid scenes of Calvary seemed obscured in the attractions of the Cross. Imbued with this spirit to the fullest extent, wonder not at his beautiful exclamation, "I, if I be lifted up, will draw all men unto me."

The term missionary means, one sent forth; hence, the blessed Savior informed the Jews that he was sent by the Father. "The title of Apostles, by which he saw it meet to designate his twelve chosen disciples, is but the rendering into Greek, as the learned inform us, the same idea which, borrowing the word from the language of the Romans, we express by the term missionary; and the Savior himself is by Paul described as the great Apostle of our Profession; or, in other words, the "chiefest Missionary of the Church." With great

propriety may our blessed Lord be designated by this appellation, if we but transfer our minds to the source of this great Missionary, viz: the *Eternal Godhead*. This eminent Missionary voluntarily exiled himself from the society of angels, and the loveliness of the country that is afar off, and partook of our nature, became partner of our sorrows and eye-witness of our degradation and abominations. The field to which he came was emphatically a foreign one; far from his native home as the heavens are above the earth. The people to whom he came to minister in the character of an humble missionary, were miserably wasted, worn, depraved, and corrupted with crime. Though proscribed, persecuted, forsaken, maltreated, hunted as a partridge upon the mountains, forsaken of the Father, crowned with thorns,

and nailed to the cross; yet, under all this he can pray, "*Father, forgive them,*" &c.

The Savior of mankind lured no one to follow him, by the promise of ease, honors, wealth, or the laurels of this world; but plainly told the people that "the foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head." And again, that "the disciple is not above his Lord." As he missionated from place to place, he boldly attacked all the forms of popular and idolatrous worship, rooted up long established usages, upturned the tables of the money-changers, and insisted in their stead, on repentance toward God, and faith in our Lord Jesus Christ. This doctrine his forerunner published on the banks of the Jordan; *he himself*, wearied and faint, taught it at the

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well of Samaria, to a lone woman,—spoke it in the ear of his twelve chosen ones,—proclaimed it on the house-top,—illustrated it in parables, and demonstrated it by miracles.

CHAPTER III.

THE APOSTLES MISSIONARIES.

WHEN Jesus Christ had laid the foundation of that grand system of machinery, that was designed ultimately to draw all men unto himself, "Go," said he,—and he was standing but one step from the Throne of Heaven,—“Go into all the world and preach the gospel to every creature.” “Ye shall receive power from on high,” said he, “after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and all Judea, and Samaria, and unto the uttermost parts of the earth.” When gathering clouds of darkness obscure the heavens; when thunders roar, lurid lightnings play, and all hell shall assail you, remember this: “*all power is mine;*” underneath are

the everlasting arms; over you are the protecting providences of the Eternal God; and "Lo, I am with you alway, even unto the end of the world." Thus making the most comprehensive provision, and taking the whole responsibility of success on himself, his last word to his witnesses was: "Go;" his last act was to bless and dismiss them to their work,—and the last impression left on their minds was, that they held in trust the conveyance of his gospel to all mankind.

The foundation and guarantee to each mission from the rivers to the ends of the earth derive their authority from, and have their origin in the the mission of Jesus Christ, from the Throne of the Universe to the Cross of Calvary. By the mission of the seventy through Judea, the Savior impressed upon the minds of his dis-

ciples, the doctrine inculcated in their commission, viz: the diffusive character of their religion. To impress more vividly their duty, he taught the glorious doctrine of the Universal Brotherhood of the race.

Wonder not that these master spirits, in the great missionary struggle to evangelize the world, accomplished so much. They engaged in their work, not under the control of a sickly, vacillating purpose; but with a will that accomplished the thing that it undertook.

If their way was hedged up in one direction, they directed their course in another; if they found favorable openings, it was well; if not, they made them; and thus we find them traversing territory after territory, until they had explored the entire field. In no case do we find them yielding in despair, and returning to

the place from whence they went out with an evil report on the practicability of extending the gospel of the Son of God over the whole world.

The Apostles, immediately after they entered upon their mission at Jerusalem, gave to the world such a demonstration of the divinity of the new religion, that we find three thousand added in one day. It may be that they lingered a little about Jerusalem and Judea indeed, until a Paul, who was the very embodiment of missionary power and zeal, was added to their number. Be this as it may, we find them very soon making inroads upon the adjacent territories of idolatry. When Paul scrupled about leaving Jerusalem, and passing beyond Asiatic bounds, God settled the question by ringing in his ear the Macedonian cry, saying, "Come over and help us." Jesus Christ, wishing

to still into eternal silence all objections to the glorious truth, that his people had committed to their trust the conveyance of his gospel to all the world, sealed up the volume of revelation with the very impressive declaration, a part of which reads as follows: "The Spirit and the Bride say Come; and let him that heareth say Come; and let him that is athirst Come; and whosoever will, let him take of the water of life freely." In these few words, the Savior comprehends his entire plan for transmitting his gospel every where. He would have the church collectively extending the invitation, "Come;" he would have every member doing the same; he would have all the powers we possess, physical, mental, and moral, expending their energies in this work. Every one upon whose

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ear this call may fall, is to echo it onward, and onward still, until,—

“One song employs all nations, and all cry,
Worthy the Lamb, for he was slain for us ;
The dwellers in the vales, and on the rock,
Shout to each other, and the mountain tops,
From distant mountains catch the flying joy,
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round.”

The mission of the church is to the inhabitants of the entire globe; and that mission will not be completed, until the last son and daughter of Adam shall have heard the invitation,—“Come, for all things are now ready.” Do we find an exemplification of this teaching in the lives and labors of the Apostles? Did these holy men reflect the sentiment, “For me to live is Christ?” How was it with Paul? Once the honors of the world enticed him to revel in their specious enchantments; once a life of ease and worldly indulgence was spread out before him. He left it to

others to aspire after ease, popularity, and the approving smiles of the multitude; whilst he sought to become the benefactor of his race, the friend of God; and to occupy a conspicuous place in the great battle going on in the world between God and the devil, heaven and hell, virtue and sin, purity and impurity; until every man was presented "perfect in Christ Jesus." In vain did a life of retirement and rest invite him to recline beneath its bowers, on flowery beds of ease. The block of the executioner; the keen, glittering steel, and the anathemas of Jewish sanhedrims, only made him proclaim to an infidel world: "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry that I have received of the Lord Jesus to testify the gospel of

the grace of God." You might trace him from place to place; always in the hottest of the battle; until he traversed Arabia, Phœnicia, Syria, Cilicia, Lyconia, Pisidia, Pamphylia, Galatia, Pontus, Phrygia, Paphlagonia, Troas, Asia, Lydia, Ionia, Lysia, Caria, Thracia, Macedonia, Thessalia, Achaia, and the islands of Malta, or Melita, Crete, and Cyprus. Clemens, who himself lived contemporaneous with this Apostle, informs us that "he preached the gospel both in the east and west; that he taught righteousness to the whole world, and went to the remotest limits of the west; and that having suffered martyrdom at Rome, he departed to a happier place, leaving behind him the brightest example of Christian patience."

Peter was an arduous and energetic laborer amongst his own coun-

trymen, and the Samaritans, until God by a remarkable vision admonished him to call nothing common or unclean that he himself had cleansed. When he witnessed the down-pouring of the divine unction upon those who could claim no kindred with Israel's stock, we find him breaking the last fetters of Judaism, and with all the fiery impetuosity characteristic of the man, rearing the standard of the Cross in Greece, Thrace, Asia Minor, and thence eastward, even beyond Babylon. Origen says of him, that he is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia; and at length, coming to Rome, was crucified with his head downwards.

James, the son of Zebedee, is supposed to have spent his life in active labors of love, amongst the Jews dis-

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persed abroad in Asia Minor, and surrounding regions, until he fell a martyr to the blood-thirsty Herod.

Philip chose upper Asia as the field of his missionary toils; he also probably labored amongst the inhabitants of Scythia. Later in life he reared the Cross at Hierapolis, in Phrygia, where he sealed his devotion to his religion with his blood. He suffered death by being hung to a pillar.

Andrew labored in Scythia and surrounding regions. He also traversed the shore of the Euxine Sea; thence to Constantinople, (known formerly as Byzantium,) subsequently through Macedonia, Thrace, Thessaly, Achai, and Epyrus. He finally suffered martyrdom at Patrea, in Achai. The most authentic account we have of Bartholomew is, that he preached Jesus and the resurrection

as remote as India, on this side the Ganges; and in the northern and western portions of Asia; and that he finally died the death of a martyr.

Jerome informs us that Thomas was an exceedingly laborious and active missionary. He selected as the subjects of his pious missionary exertions, the Parthians, Medes, Persians, Bactrians, Caramanians, Hyrcanians, and Magians. He probably labored some in the island of Taprobane, which is said to be the same with Ceylon. The Portuguese, visiting India in the sixteenth century, discovered, as they allege, undoubted evidences of this apostle's having preached there; and that some Brahmins of that country becoming jealous of his success, murdered him. It is said of him, that he received a martyr's crown at Malipur, on the coast

of Corromandel, and that he was removed to Edessa, and buried.

Matthew preached some time in Judea, and wrote his gospel there. Soon after the martyrdom of Paul and Peter at Rome, he went as a missionary into Ethiopia, Parthia, Persia, and India; and in Abysinnia, or India, he was put to death.

The missionary labors of Simon were very extensive. If we are not misinformed, he must have traveled through Egypt, Cyrene, Asia, Lydia, and some say to Britain; others, that he directed his course to Persia, where he was crowned with martyrdom.

John, the Divine, preached Christ in Jerusalem and Judea, in conjunction with Peter, during the reign of the hottest persecution; he subsequently went as a missionary to Parthia and India, and probably into

Asia Minor. In the Domitian persecution, in the year ninety-five, there is a traditionary report, that he was thrown into a caldron of boiling oil; from which he came out unhurt, and was subsequently banished to the isle of Patmos. He is said to have been released from exile during the reign of Nerva, and to have preached Christ to the inhabitants of Ephesus, and that he finally sweetly breathed out his life in the ninety-ninth year of his age.

Jude labored as a missionary in Judea, Galilee, Samaria, Idumea, Mesopotamia, Lybia, Armenia, Persia, and, either in Persia or Lybia, received the same glorious martyr's crown that so many of his predecessors had worn.

James, the less, preached Jesus and the resurrection in the Jewish metropolis, for the space of twenty-

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four years, when the authorities, enraged at his success, determined that he, then in his ninety-sixth year, should ascend one of the galleries of the temple, and inform the people that they were deceived in supposing Jesus of Nazareth to be the veritable Messiah. "Fired with holy indignation at their orders, and resolving to devote the last remains of health and strength to the honor of the Savior and the benefit of mankind, the venerable saint ascended the eminence, and with a loud voice, asserted that the crucified Son of Mary was the incarnate God, and that he would in the fullness of time appear in the clouds of heaven, as the great Judge of quick and dead. Exasperated at this declaration, the Pharisees threw him headlong over the battlement, and their associates

beat out his brains with a fuller's club."

It might be well to pause here, and inquire whether God required a greater depth of piety, or more fervent zeal, in the Apostolic age, in order to usefulness, than is now required? The primitive churches were not more highly favored with special providences, nor with means to be employed in spreading the truth, than we. Love for a dying world constrained them; and is there a less demand for the exercise of love and compassion for a lost world now? Is there a less demand now for the restoration of primitive purity and holiness in the earth, than there was when the early martyrs wandered about in sheep-skins, and in goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy, &c. Has the church out-

lived the obligation to labor, suffer, and, if need be, live in dens, and caves of the earth, for the promotion of the glory of God and the salvation of the world? Is the command, "Go ye into all the world," less authoritative or imperative now, than it was in the primitive church? Has the "Cross" fewer attractions, or are the pains of hell less to be dreaded now than when the sentiment of the primitive Christians was; "Neither count I my life dear to me," &c.

"The Spirit of God impelled and directed them; but it was in answer to earnest, united and persevering prayer. And is the Throne of Grace less accessible to us than it was to them? Ask, and ye shall receive. And is not the same Spirit saying to every church, by the voice of Scripture and the movements of Providence, as distinctly as it did to the

church at Antioch, separate unto me your Pauls, and Barnabases? Select your holiest, ablest men; cultivate their minds and hearts to the utmost, and set them apart to the missionary office?"

I know it will be said that we have not now such men as Paul and Barnabas; but this is a delusion of the devil. If we but search them out, we will find men as well adapted to the wants of the church, and of the world now, as were Paul and Barnabas in the age in which they lived. Only let the churches pray as fervently now as in the days of the Apostles, and this age will not pass away without producing its spiritual giants. See a Peter; one day following his Lord at a distance, a mere crouching, fawning sycophant, trembling at the approach of a servant girl, and denying his Lord. Hark!

What voice is that in the distance?
Is that the veritable Peter who denied his Master? See him before the Sanhedrim, charging home the murder of the Lord Jesus Christ upon the Jews, with a boldness that makes the whole court tremble. God's grace wrought that mighty change in Peter, and the same grace retains its efficacy still. The "one thing needful," in the American churches, is a *mighty baptism* of the Holy Ghost.

Infuse this mighty *unction* throughout the churches, and soon you will hear *echoing* on our hill-tops, and lingering in our valleys:—

“Go, then, earthly fame and treasure,
Come, disaster, scorn, and pain
In thy service pain is pleasure,
With thy favor loss is gain.”

CHAPTER IV.

OUR OBLIGATION TO THE HEATHEN.

IF the Bible, the church, and the institutions of religion, are a blessing to you, would they be less so to the heathen? The teachings of Jesus Christ and the Apostles, make it the imperative duty of the christian church to extend the blessings of the gospel to every one within its reach. I know that there is a class who tell us that the heathen world are as happy without the Bible as with it. This teaching, however, would destroy the utility of that blessed Book; for if the Pagan world may be as happy without as with it, so may the rest of mankind; and hence it follows, that God conferred no favor on the world by giving it a revelation of his will. Why then

preach . . . support it at home? Surely, but few, save Universalists, teach such stuff. And even upon the supposition that their teachings are true; and that there is no future punishment; and that all mankind are to be saved; does it not follow that the same reasons which prompt them with a sectarian zeal unsurpassed, to diffuse the peculiarities of their doctrine in Christian lands, as they allege, to “dispel the gloomy fears of former generations,”—does it not follow that heathen lands should be favored in like manner? Has bleeding Africa no gloomy fears? Search amidst Alpine rocks, polar snows, sultry glebes, and burning sands, and you will find gloomy fears in the most terrific form. Why not send the blessed gospel of the Son of God to dispel them? If there be no future punishment, then let our missionaries be transported

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to Pagan lands by ship-loads, in order to stop the guillotine, that is constantly flowing with the life-blood of immolated victims to atone for sin, and thereby shield from endless misery. Let them hasten to gloomy Asia, with the joyful news that Jesus Christ wiped out all guilt on the Cross, and thereby dispel their gloomy fears, in order that their self-tortures here may cease, and that they may enjoy to the brim, the gratifications and pleasures of the flesh, live without restraint, die without fear or remorse, and go direct to a state of eternal enjoyments after death. Let the same glad tidings fall upon the ear of the widow on the funeral pile. Let it stop the Hindoo mother, approaching the river Ganges to sacrifice her babe. Permit it to lock the wheels of Juggernaut, until those wretched victims stretched

across its bloody trail can hear the joyful tidings.

But let us dismiss this kind of talk, and enquire who there are amongst this great family of believers in divine revelation — save disbelievers in endless punishment — who suppose the chances of the heathen for eternal salvation are as good without as with a knowledge of the gospel. Suppose virtuous and holy heathens are sure of heaven; who is there that ever thinks about going to Pagan lands to find virtue and holiness? There the vilest passions that ever sprung from corrupted hearts rage without interruption. This universal tendency to evil is a natural, inherent ingredient, entering into the composition of every heart. God's word affirms it, all judicial legislation attests it, and it has the feeling

acknowledgment of the experience of all mankind.

The gospel of the Son of God is intended as the great reformatory means to save the world. Let all those native propensities to evil grow up in the heart, unrestrained by the influences of the gospel and the teachings of our holy religion; and can we expect other than a night of Pagan darkness? I hope the Christian world will not longer have its good sense insulted, nor its finer feelings blunted with the plea, that ignorance will save the heathen world. What heart can contemplate without a shudder, the burning of cities, towns, villages, and hamlets, by hordes of wandering savages, with all the attendant horrors, such as scalping tender infants at the mother's breast, and after treating the mother herself in a manner that

beggars all description, leaving their brains strewed upon the ground, whilst the frantic father and husband, after witnessing these barbarities, is himself doomed to expire over a slow fire, surrounded by the savage yell, and fiendish leer of these demons in human shape. To this treatment you may not offer a proper resentment, only upon the supposition that they know better. The punishments that Pagans themselves mete out to each other, is evidence conclusive that they have convictions of duty to their fellows.

In a former chapter, we referred to Paul's description of the heathen world, as given in the first chapter of Romans; and in the third chapter, we find the following inferences:—
 “They are all gone out of the way; they are together become unprofitable; there is none that doeth good,

no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes." In confirmation of this same fact, John says: "we know that we are of God, and the whole world lieth in wickedness." Will any one point us to an instance, in which God has enlightened or saved a nation, or an adult individual, without the Bible, or the ordinances of religion?

God deals with mankind as rational intelligences, and for the effecting of their salvation brings into requisition external means. Infants excepted, where has God ever saved an indi-

vidual in the absence of external means? "We have no reason to think that men are sometimes illuminated by inspiration, and that good impressions are made upon their minds, independently of any external cause. Who those heathens are that may be called pious, without an abuse of the term, I do not understand; nor could any man, whose notions of piety were formed upon Scripture and sound reason, ever find them out; and till it is proved that there are such persons, we may save ourselves the trouble of enquiring how they may be disposed of. But every thing that is said concerning the possibility of a revelation to them, without the word, written or preached, is a gratuitous assumption, and besides appears to be at variance with revelation itself." "Whosoever shall call upon the name of the Lord

shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. So then faith cometh by hearing, and hearing by the word of God.” “These words comprehend all that we are authorized to believe on this subject. That is, that salvation is connected in the divine constitution with the means of grace; and that without these the end is not to be expected. If God ever sets aside this constitution in particular cases, he has not told us of it; and to affirm that he does so, is downright presumption.”

From the dawning of the first promise to this hour, the application of the grand scheme of human redemption, has been guided, promoted, and conducted by external means, "or by the revelation of the will of God, and ordinances founded upon that revelation." Be it borne in mind, we do not argue that they will be condemned for the violation of a law, the purity and penalty of which they know nothing of; nor for refusing to come to a Savior of whom they never heard. The principle upon which the justice of their eternal loss is based, is that they love "darkness rather than the dim light of reason, conscience, and tradition," which they enjoy. They have a wretched creed, but an infinitely worse character; and if they have but few talents, which is the fact in the case, they even bury the few

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they have. The ancestors of the present heathen nations, were no more culpable for spurning the gospel from them, than are the present heathen nations for closing, as far as they can, every avenue by which the light may reach them.

In view of these facts, Paul to the Romans declares, "that they are without excuse." He says, "because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lust of their own hearts, to dishonor

their own bodies between themselves: who changed the truth of God into a lie, and worshipped the creature more than the Creator; being filled with all unrighteousness, fornications, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, inventors of evil things, disobedient to parents," &c., &c. Any one who will take the trouble to examine this subject, will find, that in the absence of external means God has no where informed us that he will save the heathen world.

When the age of miracles stood at its zenith, did God dispense with the employment of human instrumentalities? On the contrary, prophets and apostles were employed, and commissioned as instruments in the great work of carrying the word and ordinances of religion to all mankind.

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The word and ordinances of religion are now in possession of the christian church, on trust; and it is for that church to determine whether the heathen world, "lying in wickedness," shall have them. My brethren, we have not only the word and ordinances of religion in our possession, but we have hosts of living teachers who tell us that they are not of this world; in our vaults are millions of God's money; the present facilities for saving the world far surpass those of any age, from the creation to this hour.

Now, with all these advantages, shall the world have the Bible and a pure christianity? or shall it be damned for want of them? If damned, in whose skirts will be found the blood of those lost millions?

CHAPTER V.

THE SAME SUBJECT CONTINUED.

JESUS CHRIST is the rightful owner of this world. The city full, as well as the rural districts, is his; the ten thousand hills and valleys, teeming with human beings, all hastening to God's bar, of right are his, for he redeemed them, and no other being has a right to claim an interest in them, or mar the beauty of this fair work of redemption. Notwithstanding the beauty and perfection of the grand scheme devised for the salvation of the world, this high noon of the nineteenth century finds—as has been shown in a former chapter—nearly seven hundred millions of the population of the globe locked in Mahommedan, or Pagan midnight. Has not the christian church—the

great instrumentality employed by God for the evangelizing of the world — soul enough to wrest out of the hands of these enemies of the Cross, all these lands, and lay them as redeemed trophies at the feet of Jesus Christ? Has it come to this, that we can sit in wealth and affluence, “straining our low thoughts to form unreal wants,” whilst the Spoiler reigns undisturbed, over so vast a portion of this fair creation? Shall this world remain in the possession of the enemy? Or shall the friends of Jesus rise up in solid phalanx, and drive the usurper from this redeemed world? Surely that heart that will not come to the rescue in this great moral conflict, is miserably wasted, debased, and worn with crime.

The primitive Christians understood the claims of the heathen world

in the light here presented; and as a result, they were burthened mainly with one idea, and that was, the conveyance of that gospel committed to them on trust, to all mankind. When one was converted, he did not want the money of others ere he could perform service in the vineyard. We are not informed that they waited to confer with flesh and blood, as is the custom in these days; but, on the contrary, they commenced at once to make inroads on the empires of darkness. Said one of these illustrious martyrs, when on his way to the flames: "I cannot speak for Christ, but I can die for him." One of their watchwords was, "If I cannot do every thing, I can do something." Said one, "This one thing I do, I labor according to the ability that God giveth, for the conversion of the world." To the accomplishment of

this one grand object, every energy was bent. For it they thought, preached, prayed, and labored with a zeal worthy of a cause so noble. For this they counted not their own lives dear unto themselves.

The all-absorbing thought that engrossed the minds of primitive christians, was the salvation of the world, —*the whole world*. How few there are now, who are living as though they had but one object for which to live. Appeals in behalf of a lost world now seem to lose their force upon the desert air. Disinterested benevolence is a rare jewel in the nineteenth century. Amongst the early christians, the rule was to go where the gospel was not, unless a clear case of duty to remain in the older portions of the work could be made out. Now the *rule* is, to remain in the older fields of labor, re-

ardless of the number of laborers already there, unless the most clear case of duty, positively requiring them to go, can be made out.

How dare christians, and especially christian ministers, turn up their faces of brass, and look Jehovah in the face and pray for the success of missions to the benighted heathen, and for the salvation of the world, when they are unwilling to put forth an effort commensurate with the great work to be accomplished?

Can it be that these are the people who have entered upon their work as followers of the Lord Jesus Christ, with the inquiry, "Lord, what wilt thou have me to do?"

"When Ko Chet-thing, the Karan convert, was in this country, he was urged on a certain occasion to address a congregation in respect to

their duty to send out and support more missionaries. After a moment of downcast thoughtfulness, he asked with evident emotion: "Has not Jesus Christ told them to do it?" "O yes," was the reply; "but we wish you to remind them of their duty." "Oh no!" said the Karan, "if they will not obey Jesus Christ, they will not obey me." He in his simplicity considered the command of the Master as paramount and all-sufficient.

"It has been often said, that in the hearts of our brethren there are fountains of benevolence. Ice-bound it is acknowledged they may be, and pent up in the rocks of ignorance and prejudice; yet, if but a Moses go to them, and smite those rocks, the streams of charity, it is said, will go forth to gladden all the desert. Indeed! And had the primitive chris-

tians such Horeb hearts, yielding nothing to the claims of a suffering, dying world, until smitten by foreign force? Was the missionary enterprise in their day, a crouching mendicant, wandering amongst the churches soliciting with a pauper's importunity the shreds and parings of liberal incomes, and then proclaiming at every corner the name and residence of every donor of a half sheckel, lest forsooth, unless his reluctantly bestowed contribution should be loudly trumpeted, he might cease to care for the will of the Lord Jesus, and lose his interest for the salvation of the world, and the missionary treasury feel no more of the overflowings of his benevolence? Tell me, men, brethren, and fathers, were such the christians of the age of Barnabas, and Philemon, and Polycarp?"

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“Christians, view the day
Of retribution! Think how ye will bear
From your Redeemer’s lips the fearful words,
Thy brother, perishing in his own blood,
Thou saw’st. Thy brother hungered, was athirst,
Was naked,—and thou sawest it. He was sick,
Thou didst withhold the healing; was in prison
To vice and ignorance—nor didst thou send
To set him free. Oh! ere that hour of doom,
Whence there is no reprieve, brethren, awake
From this dark dream.”

“The time of hope
And of probation speeds on rapid wings,
Swift and returnless. What thou hast to do,
Do with thy might. Haste, lift aloud thy voice,
And publish to the borders of the pit
The resurrection. Then when the ransomed come
With gladness unto Zion, thou shalt joy
To hear the valleys and the hills break forth
Before them into singing; thou shalt join
The raptured strain, exulting that the Lord
Jehovah, God omnipotent, doth reign
O’er all the earth.”

CHAPTER VI.

MINISTERS SHOULD BECOME MISSIONARIES.

MAY it not be true, that the Apostles of the nineteenth century have entirely too much useless lumber hanging about them? If we are correctly informed of the course pursued by the Apostles of the first century, their motto was, whatever their hands found to do, to do it with their might. We meet in Ecclesiastical conventions, make eloquent speeches, pass resolutions, spend days and weeks in gravely deliberating upon the system of machinery to be adopted for the conversion of the world. It is highly probable, that if Paul had been compelled to carry our loose machinery, he would have felt and acted as did David with Saul's armor on; he would have laid it aside, and moved

right out into the field of conflict, and bared his naked breast and devoted head to the shafts of the enemy.

We make it the duty of each of our ministers, to preach annual, semi-annual, and quarterly sermons on missions; but to what does it amount, so long as we are looked upon as those who say and do not; who say, "be ye warmed, and be ye filled, but give not those things which are needful for the body?" In our enthusiastic appeals, we may grow eloquent and powerful as a Cicero or a Demosthenes, but what good effect can it have so long as the appeal applies with equal force to ourselves as to those who hear? I have heard of the devil entering a sanctuary of the Most High, and preaching a powerful sermon against his own kingdom; when a kindred spirit reproached him for the injury that would re-

sult to their own dominions. "Ah," said the Prince of devils, "preaching that has no unction in it is perfectly harmless." In like manner, may we reason of very many of those eloquent appeals, made all over christian lands,—they have no unction in them. The devil has no occasion to be alarmed about their results. Our consistency is much like that of those authors who write volumes of morals without practising a single virtue. But feeble will be our efforts until there is such a going forth as has never been witnessed in christian lands since the days of the Apostles.

Our ministers, under God, can wield the destinies of the world. "They hold in their hands the vials of happiness and misery, which are to bless or curse the nations of the earth."

The missionary spirit pervading the ministry, is an unerring index to the prevalence of the same spirit in the church. The stream does not rise higher than its source. "Like priest, like people." The deathly slumber that has come over the church is mainly the result of apathy on the part of the ministry. The teachings of the Scriptures render it exceedingly clear, that it is the duty of the ministry, mainly, to evangelize this world, and bring the dark minds of its wandering tribes to the Lord Jesus Christ. The stand point of these watchmen is so favorable that they cannot fail to see the sword coming. From the east, west, north, and south, a voice comes up,—*"Watchman, what of the night?"*

To the ministry God has committed the oracles of eternal truth, upon trust, to be conveyed to all mankind;

but are these men occupying upon their Lord's talents, and awaiting patiently his coming? or have they mainly huddled together in a few redeeming spots on the face of the globe, whilst the teeming millions of earth's population are hastening down to death? What are we to understand of the multitude of, so called, local ministers, yet in the prime of life, occupying six days out of seven, in heaping up the shining dust of earth? Is it not a burlesque on the name, to call such men ministers of the New Testament?

If this world is ever brought under the dominion of the Prince of Peace, it will be mainly owing to the efforts of the christian ministry. On the contrary, if lost, its blood will be found in their garments.

They cannot convert the world by proxy; if converted at all, it must be

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the result of a *personal* effort. Usually in modern days, when a minister attains the age of forty or fifty, he can very self-complacently excuse himself. "He is not among that class of men to whose personal efforts the salvation of the world is supposed to be committed." The command of the Redeemer does not reach him, nor the groans of the heathen. He washes his hands, and says, "*I am pure from their blood; let the young men see to that; those who are without children, without a congregation, without a college, without a seminary, without great prospects of usefulness.*" Would to God there could come up a response from thousands of hearts all over this christian land, "*We will ourselves go to the heathen.*" It may be objected, that this course would paralyze the energies of the church at home. The reverse, no doubt,

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would be the result. Could the church witness on the part of the ministry, such a sacrificing of ease, comfort, home and its endearments, — could she witness the practical adoption of the sentiment,—

“Far away, ye billows, bear me,
Lovely, native land, farewell;”

it would stir up such a spirit of christian enterprise, as has never been witnessed. Of the thirteen Apostles converted in Jerusalem, all went abroad to preach the gospel of the kingdom, *save one*. The idea that this world will ever be evangelized by remaining at home, and preaching, praying, and speech-making about it, must be abandoned as a most fatal hallucination.

The example of the Apostles furnish us no ground for an apology on this subject, nor do the Scriptures, or the history of the Christian Church

It would seem that the ministers of the New Testament, ought to take it for granted, that they are positively required in their commission to go to the heathen lands, unless forbidden by a peremptory, providential interposition.

Men, brethren, immortal spirits, we who ought to be going about day and night, hunting up the wandering tribes of a lost world, and telling them "the time is short," "the day of the Lord is at hand," "behold he cometh with clouds." What a deep slumber does seem to have come over our powers! Do you say other instrumentalities are needed? Granted; but those instrumentalities will not be long wanting when we have the laborers.

"The machine is a self-supporting one. Does any one doubt this? Let him visit the former neighborhoods

and acquaintances of some of the older missionaries; let him go to those churches where the names of Hall, Parsons, the Newells, and the Judsons, are embalmed in the sacred recollections of every christian bosom, and he may easily satisfy himself. But while ministers sleep over this subject, the churches will sleep; and while ministers are wanting to go abroad, all is wanting. The machinery has no main-spring; the spirit of the work dies, and the pall of death continues to rest upon the heathen."

In the pious toils of Mr. Judson, through his eventful life, he seemed to be burthened with this grand thought; that this world was to be brought to the Lord Jesus Christ, by hunting up its lost tribes, and telling them one by one the story of the Cross. But where are the laborers

to be found, who are willing to go forth as the standard-bearers, in proclaiming the unsearchable riches of Christ to a lost world? Who will hunt up these lost tribes, if ministers will not? To the American churches mainly, we turn our imploring eyes. To this heaven-favored land, thronged with ministers, Bibles, sermons, Sabbaths, and sanctuaries; to this land, where the Sun of Righteousness beams down with uncommon refulgence; that has justly been styled the "land of Emanuel, land of revivals, land of pious youth, land of ministers, colleges, and seminaries; to this land of purer christianity our imploring eyes have been directed for men to carry the conquests of the Cross over every nation,—but where are they?"

If it be true, that angels look down from heaven, in wonder and amaze-

ment, at the hardness and impenitency of unbelievers' hearts, with how much more astonishment must they contemplate the conduct of the ministers of the everlasting gospel. Where is now that earnestness, zeal, and energy, for which the early ministers were so proverbial?

“The spirit of commercial enterprise, the ardor of scientific pursuit, or the heroism of adventurous research, takes men annually by hundreds into the regions of pestilence, or storm, or eternal ice; but no sooner does a christian minister leave home for a foreign field of labor, than, as if a miracle of self-sacrifice had taken place, a claim is set up in his behalf for the universal sympathy of the church. Judging from the history of the church, we have every thing to hope from bold measures; but judging from our own

conduct, we have every thing to fear from them. Prove me, saith God, whether I will not open the windows of heaven to bless you; but who thinks of accepting the gracious challenge?

The ministers of the New Testament are going up to the eternal Throne, and to the court of heaven, as the representatives of a dying world; and as we go, around our path clusters almost innumerable deathless spirits. As we pass along, how imploringly they cry for help! See Africa, putting up her imploring hands; followed by well nigh the entire Chinese empire, with the heavy cloud of ignorance that hangs over her vast tribes.

The objection founded in a want of qualification, is no valid excuse; for any who will take upon themselves the office of the christian ministry in

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a land of science, literature, and an enlightened christianity, can surely perform some part of the missionary service in heathen lands.

Any one who will take the trouble to examine all the facts in the case, will arrive at the conclusion that the great body of ministers of this age do not become missionaries, because of any *positive* providential interdict; but on the contrary, because they *will not*.

Every facility requisite for the great work of evangelizing the world, has been ready for hundreds of years, save that of actual laborers.

Fathers and brethren, whilst we would shun a spirit of censoriousness we cannot resist the conviction, that a life of ease, of worldly emoluments, and earthly fame has been crippling the energies of these men, who ought to have, ere this, circumnavigated

the globe, to promulgate the honors of the Redeemer. When Moses, that eminent servant of God, attained the years of maturity, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God. By that denial, he refused the crown, the emoluments, the honors, the laurels, the sparkling diadem, and the glittering paraphernalia that decorated the brow of the King of Egypt. To short-sighted mortals, whose practical conceptions of an existence extends only to the grave, the conduct of Moses is enveloped in mystery. No doubt the merry courtiers, laughing on every hand, said, what a fool this Moses is. What, forsake the honors of the crown, and make life companions of these hewers of wood and drawers of water;—these people

living in huts, and performing the menial service?

A little more than three thousand years are numbered with the past. The crown of Egypt, with its glittering stars, has forever faded. Kings, potentates, and rulers have arisen, triumphed, exulted in their glory, flitted their brief hour, like the butterfly in the sun-light, and are gone. Empires have arisen to dizzy heights, and have crumbled away, and their glory has departed, and where is Moses? Safely housed up with Abraham, Isaac, and Jacob, hard by the Throne of God. Servant of God, go thou and do likewise, and though you shine more dimly amongst earthly constellations, in the grand assemblage of heavenly constellations—"Excelsior thou shalt evermore shine."

CHAPTER VII.

THE SUBJECT OF FAMILY AND KINDRED TIES CONSIDERED.

THERE exists a popular and widespread opinion, that when once ministers or laymen of the church are settled in life, and are surrounded by a growing family, and endearments that cluster around the domestic hearth-stone, their obligations to labor personally in heathen lands is at an end. We do not expect the call, "Go ye into all the world," to extend to such. They have procured a comfortable home within the bounds of their conference, and have entered the itinerancy, and it is all over with them concerning the claims of the heathen.

Whatever may have been their duty when they were making their

choice amongst the several professions, or avocations of life, it is at present very certain that they cannot go. Who now thinks of this class going? Why they have families. So stereotyped has become this objection, that no further question is raised. Let us lay aside whatever may have been our prepossessions upon this subject, and calmly survey its fore and back ground; and with full hearts adopt the prayer of one of God's eminent missionaries of olden time, "Lord, what wilt thou have me to do?"

We propose to examine family connections simply, independent of every other consideration.

The Savior said, "if any man will come after me, let him deny himself, and take up his cross and follow me." In the christian warfare, self-denial is the first and greatest lesson to be

mastered. Simple obedience to the Lord Jesus Christ, is the first duty of each immortal spirit. Those perfecting themselves in this lesson, must learn to say to every cherished idol of their hearts, stand aside, whilst I enquire concerning the will of the Lord.

God's supreme right to soul, body, spirit, character, talents, wealth, friends, and family, can never be called in question by an obedient servant of his. If we recognize the grand principle here laid down concerning God's supreme ownership of every thing, it will not be difficult for our love and veneration for him to rise superior to our attachment for any and every other object in the universe.

We recognize the claims of the "higher law," in the most absolute sense. "If a right eye offend, it

must be plucked out; and if a right arm offend, it must be cut off." "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." No thought can be clearer, than that family ties, and the consequent relations growing out of them, occupy a place subordinate to the claims of the Lord Jesus Christ. "*To hate*, we understand to mean here, to *love less*—to cleave to with less pertinacity." This scripture makes the way of duty very plain, in those cases where the remonstrances of kindred interpose barriers in the way of simple obedience to the last great command,—“Go ye into all the world, and preach the gospel to every creature.” It is exceedingly clear, that in following the way of duty, it sometimes be-

comes necessary to sunder, for the time-being, the most fondly cherished ties of the heart; it always has been so; it doubtless always will be so, and those who cannot reconcile themselves to this feature of the divine economy, had better give up their claim to discipleship at once. They are deceiving themselves and the church in this life, and unless they repent, they will die a miserable death, and go to a miserable hell.

Every minister of the New Testament, in assuming the responsibilities of the sacred office, does so with the great commission—"Go ye into all the world, and preach the gospel to every creature"—full in view. What can those men mean, who profess to have committed to them the unsearchable riches of Christ, to be conveyed to all mankind, and yet are found year after year lounging about

their homes, whilst the heathen are perishing, day by day, for want of the precious bread of life?

Ministers have a right, and indeed, ought to exercise the right of entering into the marriage relation; but such relation no where interposes insuperable obstacles to the preaching of the gospel in heathen lands. The marriage relation and the preaching of the gospel in benighted lands, are not incompatible with each other. They were not so regarded by Jesus Christ, by the Apostles, or by the primitive Christians. They have not been so regarded by very many, whose names are embalmed in our memory, and whose bodies moulder upon heathen shores, with no monumental slab to tell the passing stranger where they rest. Those refusing to go to heathen lands, alone on the ground that they have families, cer-

tainly make the marriage relation and obedience to their commission incompatable.

“They take the commission, but say No, we cannot go into all the world to preach the Gospel, because we have families; others must go who have no families. A gentleman at the meeting of the Board, in Baltimore, even ventured to say, *he had no conscience to accuse him for not going to the heathen, because his family was too large.*” Then his call to marry a wife and raise a family must have been louder than the call contained in his commission, to go into all the world and preach the gospel to every creature. All such consciences are recommended to the positive teachings of the Lord Jesus Christ himself on this subject. “If any man come to me, and hate not his father, and mother, and wife, and children,

and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

It is highly probable that some, at least, of the Apostles had families; but there is no intimation any where, that they were thereby prevented from preaching Christ to the heathen world. "Why should they hinder the Apostles of the nineteenth century?"

This question concerning family connections ought to be settled, and the christian world occupy a uniform position. If these relationships be valid objections to becoming missionaries to the heathen, it is impossible to understand how the heathen are

to be converted. If those having no families, no wives, no children, no kindred, or friends, are the only ones to whom the great commission extends, then indeed is the fate of the great majority of the population of the globe sealed,—*this world must be damned.*

All that is necessary for a young man to do, who is preparing for the ministry, is just to marry a wife, and then he is permitted to have the lines fall to him in pleasant places; his obligations to the heathen world are all at an end. This teaching does not only excuse those who have families, but applies with equal force to those who have them prospectively; for if the former be excused, surely the latter ought to be.

“The minister who has five children cannot go, because to take them with him is out of the question, and

to go without them is too great a sacrifice. But will this reasoning have no effect upon the mind of one who has a family in prospect? Will he not, and ought he not, if this reasoning be correct, stay at home, lest by going abroad he should probably be obliged either to part with his children at a tender age, or expose them to all the deadly influences of heathen society? While such a doctrine prevails, the heathen can as soon create themselves anew as have the gospel preached to them."

If the question be once settled, that family connections form insuperable barriers to becoming missionaries in heathen lands; in that case, of course, it becomes the duty of those already there, and sustaining those relations, to return home.

This would still the voice of prayer in hundreds of missionary stations;

it would take the bread of life from millions of starving souls who are just ready to partake of the fruit of the fair tree of life, and live forever.

Now that the fields are all white for the harvest, and millions of dark minds are lifting up their manacled hands, and imploringly begging for the good and the right way; shall these missionaries return to the endearments of domestic life, and hell reap this golden harvest of precious souls?

But, you say, they will not return. And pray, why will they not return? If the position occupied by the great majority of American ministers be tenable, they ought to return.

If we justify the ministers of christian lands for remaining at home, to provide for those of their own households, upon what possible principle can we justify a minister for rearing

up his family in the interior of Africa?

We now introduce to the reader one who knows experimentally upon this subject, one who has long been a missionary on the Sandwich Islands, and who speaks out of the fullness of his heart. "There are but three things which a missionary can do with his children. First, train them up and educate them as well as he can on heathen ground, amidst all the pernicious influences that surround them; second, send them home to the care of friends or guardians; or third, leave the field and go home with them. To adopt the course last mentioned, would be to well nigh abandon all the missionary stations now occupied on heathen ground, and extinguish our dearest hopes for the world's salvation. It would be to clothe the churches in mourning, and

send a feeling of despair to every heart that knows a Savior's love. Therefore, this course is seldom thought of by the faithful missionary. The very idea is chilling to his heart, and his only alternative is to choose one of two courses that remain,—namely, either to retain his children in a foreign land, or part with them, and send them to his native land. Now the pastor at home has the same choice, and a very great advantage in making it. He can either take his children with him on a mission, or he can commit them to the care of pious friends or guardians, and go without them. In choosing either course he must make a great sacrifice. This is evident. But sacrifice is required of God's people, and especially of his ministers. Self-denial is the order of Christ's kingdom, and he who expects to serve

God in the gospel of his Son without making great sacrifices, is wholly mistaken as to the nature of his service. But in either case, his sacrifice is vastly less than that of the missionary who has a family in a heathen land. This we affirm without fear of contradiction. Does he choose to take his children with him? They have thus far been free from the soul-polluting influence of barbarous manners and habits. They have breathed a comparatively pure moral atmosphere, and have had all the advantages that a christian community affords for their improvement; none of which can be said of the missionary's children. These have lived from their birth like lambs among wolves. They have been brought daily into contact with those whose very touch is pollution in every sense, and many of them have acquired an evil stamp

of character which may never be erased while they are in the body.

“But suppose he chooses the other alternative, and leaves his offspring to the care of suitable guardians. Here again he has the advantage every way. He is not under the necessity of seeking guardians for his children in another hemisphere, by means of a necessarily very general correspondence, but is in the midst of a numerous circle of personal friends, from among whom, previous to his departure, he may choose such as to secure every reasonable prospect that his children will, during his absence, enjoy all the advantages of parental government and care—such as are personally known to both the parents and the children, and such as will be most likely to feel the responsibility of a natural parent.

“Far different is the case of the

missionary in Bombay or Africa. He has been for years far away from his native land; his circle of friends at home has been greatly diminished; many have perhaps been removed by death; others have forgotten him, or are not in circumstances to favor him by taking his children. And in consequence, some are obliged to send home their children to the care of they know not whom, or to those with whom they have no personal acquaintance whatever. This has actually been the case with some in this mission, and also several in the eastern missions. But how different is this, from committing a child to a worthy brother or sister, or dear personal friend, in whom we have the utmost confidence? That is all haphazard work; this is walking in a plain path. The missionary feels that the wide ocean rolls between his

child and its future guardian; a perilous voyage, often accompanied with severe temptations, is to be performed, without the presence of a faithful friend, and then the child goes to be a stranger in a strange land. Will not these things press heavily upon his heart, and awaken all the tender emotions of his soul? Is not the missionary a man of like passions and sympathies with other men? Judge then, whether the minister at home, who has a family, cannot leave them and go to the heathen with much less sacrifice, both on his own and the part of his children than a missionary who is similarly connected in a heathen land can remain there. And judge, moreover, whether the minister who declares he 'has no conscience to accuse him for not going on a mission, because of his family,' should have any conscience

to accuse nine-tenths of the missionaries now on heathen ground, if they should abandon their stations, and return to the 'sweet homes of their childhood.'

"In either case, the trial of parting with children at a tender age, with the prospect of seeing them no more in this world, is great. To mothers it is peculiarly great. It is to them like travailing in birth anew for their offspring. But if it is severe in the one case, it is equally or more so in the other, and we would beseech our brethren in the ministry not to adopt a principle, which, if carried out, would soon bury both their and our dearest hopes for the world's salvation. The work in which we are engaged, brethren, is a work of faith, and he who will go out from his own land in the exercise of faith,

as did Abraham, will have faith also to offer up Isaac, if he is called for.

“Family connections do not prevent men of the world, or christian men engaged in secular pursuits, from going to heathen lands to reside, for a series of years, or even a life time. They can take their families or go without them. Subjects of the British king can have ‘wives, children, friends,’ and yet go to every part of India, and expose themselves to all the diseases and inconveniences of that tropical region. Officers and citizens, also, of the American government, can bring families to the Sandwich Islands, or they can come without them, and reside for years. And for what? Why for worldly gain. And shall ambassadors from the King Eternal, whose motives are

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so heavenly, whose calling is so high,
and whose reward is so great, be less
enterprising—less self-denying than
they?”

CHAPTER VIII.

MISSIONARIES GOING FORTH IN FAMILIES, &c.

MISSIONARIES ought to go forth in families, in large numbers, and of all the useful professions, trades, arts, and employments, and aid in christianizing the world.

I cannot more effectually enforce the sentiment couched above, than by quoting a chapter entire from a small work, by missionaries at the Sandwich Islands, entitled, "*The Heathen Nations, or, Duty of This Generation to Evangelize the World.*"

"Persons of all useful professions, trades, arts, and employments, are required to go; and to go forth also, not here and there one, but in families and in large numbers. To save heathen nations, a great body of

christians must go forth, to engage personally in the service.

“Nothing can be more visionary than the notion that a speedy and complete triumph might be effected by a few missionaries of the right stamp, going through the length and breadth of Satan’s extensive and dark empire, and sounding as they go the trumpets of the gospel, around his strong fortifications and deep entrenchments. Such a sentiment seems like the baseless dream of insanity. It places an immeasurable disparity between the means and the end. It supposes it to be so easy to effect a transformation of heathen society, heathen habits, heathen mind, and heathen character, and to raise them up from a degradation many ages deep, that a few sounds only from the herald of salvation, as he

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passes on his way, is all that is necessary to effect it!

“To term such a sentiment visionary, is saying too little; it seems like the wildness of mental derangement. ‘Leviathan is not thus tamed.’ The prince of the power of the air is not thus vanquished. Such a mode of converting the world will leave the heathen to perish, and put off the millenium to an indefinite period.

“Neither can the work be effected by a small number of missionaries, stationed at different posts, in the midst of the wide domains of darkness, ruin, degradation, and death. Like specks of light few and far between, how can they illumine the broad canopy of darkness?

“There must be a host of laborers, stationed so near each other as to unite their effulgence like the stars in the galaxy, before even the star-

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light of millennial glory shall beam on the world. To commit the work of the world's conversion to a few hundred missionaries, is to consign the heathen, as a mass, to eternal perdition.

“Nor yet would the mere increase of preachers of the gospel to thousands or hundreds of thousands, warrant the expectation of speedily transforming the heathen character, mind, habits, and society, and of raising them from their low degradation, to such an elevation as to be worthy of the name of civilized and christian nations. Labors, analogous both in respect to measure and variety, to those bestowed on a christian congregation in America, must be expended on a congregation of heathen. In christian countries, a thousand important labors are performed by intelligent and praying men and wo-

men in the church, as direct aids to the minister in his arduous work; and a thousand offices are performed by school-masters, physicians, lawyers, merchants, farmers, mechanics, artisans, &c., which, though in most cases not aimed directly at the salvation of men, are, notwithstanding, most intimately connected with the world's improvement and regeneration. But while ministers at home are thus assisted in their work, shall the missionary abroad receive little or no help in his direct labors? And in respect to all improvements in society, indirectly connected with his main work, must the task of introducing them and urging them on, devolve entirely on him alone? Why should not the various means of civilizing and improving society at home, be brought to exert their influence upon the heathen abroad? Why

should not the aid enjoyed by the minister in christian lands, from intelligent members of his church, be afforded to the missionary among the heathen? The increase of preachers of the gospel to thousands and hundreds of thousands, does not provide for a vast amount of labor which must be performed, before heathen nations can be thoroughly changed, and society placed on a proper foundation.

“There is much, very much to be done, which does not properly belong to the gospel minister, before the world can be raised up from its deep degradation. There can not be a reasonable prospect of the great change being effected, till, in the language of the resolution, men go forth in large numbers, and of all the useful professions, trades, arts and employments, and aid in christiani-

zing the world. There is no possibility of a supply of means, adequate to the change desired, without such a movement. A few hundred missionaries, either traversing the earth, or permanently stationed in different parts of it, though eminently holy and faithful, can do nothing, compared with the work to be done. Even many thousand missionaries would leave untouched a great variety and a vast amount of labor, which must be performed, before barbarous nations can be regenerated, politically, socially, morally and religiously, and raised to an elevation worthy of the name of christian. How then shall the world be converted, unless there be a general going forth to heathen lands of all classes of christians. Ministers must be leaders, and of course upon them rests the main responsibility of urging on the work;

but on the other hand, they must have forces to lead. *There must be a general and personal engagement of the whole body of christians.*

“In what ways can christians of all classes be usefully and advantageously employed in the foreign service?

“1. A large number of laborers are urgently called for in the department of schools. Christians generally have not sufficiently considered the importance of schools, in the work of christianizing the world. They have misapprehended the design of schools taught by missionaries. They have looked upon them more as means of improving the temporal condition of the people, than as a means of making known the gospel of Christ. They do not consider, that without schools, as a general remark, there can not be intelligent readers of the Bible, nor intelligent hearers of the

gospel. Schools are necessary, to bring the intellect, as it were, into being; to arouse the power of thought, that the preaching of the gospel may not be as a clattering noise, which none shall understand. This is peculiarly the case in the more barbarous heathen nations. In such nations the mind is so dormant, so torpid, so destitute of correct ideas, and so pre-occupied with false notions, that public discourses, however familiar and colloquial, fail exceedingly of being understood, except by those whose minds have been disciplined by school instruction. Since the heathen mind is such, it is obvious that there is no easy way of converting the world. It can not be done, to any great extent, by eloquent addresses to crowded assemblies. The gospel must be communicated in various ways and by various means, other than that

of public preaching. It can not be expected that minds like those of the heathen can be converted in the gross. The conversion is a work of an humbler form. As a general remark, there must be a concentration of unwearied efforts on the minds of individuals, and such efforts, too, as comport with the degraded character of their minds. One very important class of such efforts is, that of school instruction. This is not the voice of theory, but of experience. It is the experience, not only of one mission, but of all.

Adults must be taught to read, and to gain ideas from reading, that they may receive benefit from Bibles, tracts and religious books. They must be taught to think, that the preaching of the gospel falls not upon their ears as an empty sound.

But though much ought to be done

for adults in the way of schools, yet it is not on them that by far the greatest amount of such labor ought to be bestowed. Wisdom, experience, and common sense dictate, that the children and youth of heathen lands ought to receive the greatest share of attention. In adults, where torpidity of mind has become a habit, where erroneous notions, early implanted, have become inveterately fixed, and where the inflexibility incident to age has become established, the prospect of imparting clear ideas of gospel truth, and of making a permanent impression, is comparatively cheerless.

With the young is the greatest hope. There are obstacles, indeed, in laboring with them, but they are obstacles of an incidental kind; not those disheartening obstacles connected with the state of the mind. The

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adult portion of three hundred millions of the heathen, though not entirely, are yet in a great measure beyond hope. And in twenty years, the youthful portion of them will be so, unless the Christian world arouse up at once, and increase her efforts many thousand fold. It is not sufficient to say, that to instruct the young is to cut short the work of reformation. Such a course is not only the most economical and advantageous one, not only the way to hasten reformation, but the only way of accomplishing it in any assignable period. If children and youth are neglected, there must always be a generation of heathen, or of those worse than their fathers, coming on the stage, and of course the world never be converted. While adults, therefore, are not to be neglected, the great work of missions

is to be done with the children and youth of heathen lands.

But in what ways are efforts to be made with them? Not only must the gospel be preached to them directly, in a familiar and conversational style, but they must also be taught in schools. The discipline received in schools wakes up the intellect, and prepares it, of course, to comprehend the truths of the gospel. School instruction, though a subordinate means of making known the Savior, is not on that account the less important.

They must not only be taught in schools, but trained also to regular habits. Among heathen, the whole foundation of society, political and religious, is based on wrong principles. All their usages, customs, habits, and practices, have received their modelling and shape from wrong

principles. Unless, therefore, there be a tearing up and building anew in their maxims, habits, and every day practices, they can not be expected to live a correct and consistent life, even though they become Christians. But when can such a change be effected? Surely, not when habits become confirmed by age, for then the power of habit resists not only instruction, but, to a great extent even moral and Christian principle. The desired transformation must be effected in the season of childhood and youth.

It is clear, therefore, that discipline and expansion of mind, by means of a school education, a systematic training to regular habits, and faithful instruction in the truths and claims of the gospel, ought to be inseparably connected, as parts of a method which is one in its object—~~that~~ of reforming the rising generation.

tion, and thereby converting the nations. In addition to direct instruction in the gospel of Christ, schools are necessary, and not only school instruction, but also a thorough system of guardianship.

“There is then work for a host of laborers. To teach three hundred millions of adult heathen in week day schools, and in Sabbath schools, and more especially to instruct and train three hundred millions of heathen children and youth, cannot be done by a few hands. We forbear to make a numerical estimate, lest it should surprise and startle you. The number must be very great, even though we look upon them as a commencing capital rather than as an adequate supply, and expect that by far the greater part of laborers are to be trained up from among the heathen themselves.—

TEACHERS MUST GO FORTH IN GREAT NUMBERS.

“2. Physicians are needed in great numbers. They are needed to benefit the bodies of the heathen; for disease, the fruit of sin, is depopulating, with amazing speed, a large portion of the heathen world. The nations, many of them at least, are melting away. Let physicians go forth, and while they seek to stay the tide of desolation which is sweeping away the bodies of the heathen, let them improve the numerous and very favorable opportunities afforded them of benefiting their souls. The benevolent, sympathizing, compassionate spirit of Jesus led Him to relieve the temporal sufferings of men, while his main object was to secure their eternal salvation. Unless we show by our exertions, a desire to mitigate the present woes

and miseries of men, how shall we convince them that we truly seek their eternal welfare? Physicians must throw their skill in the healing art at the feet of the Savior, and be ready to use it when and where He shall direct. The number who should go to heathen lands cannot well be named. It is sufficient to say that, *one pious physician, at least, could be advantageously useful, and fully employed, in every congregation of heathen.*

“3. It is unnecessary to remark, that printers, book-binders, and book distributors, are needed to carry on the work of the world’s conversation.

“Mechanics, farmers, artizans, commercial men, and men skilled in laying the foundations of nations and guiding their political economy, are also needed, and can perform a very important part in christianiz-

ing the world. They should go forth like other laborers in the field, not with the selfish design of enriching themselves, but with the disinterested intention of benefiting the nations. They should be men who would cheerfully throw themselves and their property on the altar of entire consecration, and go forth to labor and toil as long as the Savior pleases to employ them, with the sole design of doing good to the bodies and souls of their perishing fellow-men.

“Were men capable of improving the political interest of a country, to go forth, disconnected officially with preachers of the gospel, and independent of any association that might excite the least suspicion of a sinister design, and evince by a prayerful, godly, and disinterested deportment and course of procedure, that their sole aim was to promote

the happiness of the people, both temporally and eternally, they would doubtless, in many of the more degraded heathen nations, acquire much influence, and be able, in a gradual manner, by friendly and prudent suggestions to the rulers, and in other ways, to effect changes that would be productive of incalculable good. And they might do good also, not only in the way of their profession, but by a Christian example, and by instructing the people, as opportunity should offer, in the knowledge of Christ.

“Commercial men, also, actuated by the same benevolent and disinterested spirit, might develop the resources of heathen lands, and apply them in a wise manner, for the benefit of those lands; promote industry, and afford the means of civilized habits; increase knowledge by expediting

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communication, and in this way indirectly, though efficiently aid the progress of the gospel. By exhibiting also in their dealings an example of honesty, of uprightness, of a conscientious regard to justice and truth; by showing practically the only proper use of wealth, the good of men and the glory of God; by conversing daily with individuals at their houses and by the wayside on the great subject of their soul's salvation, and by presenting in themselves and in their families, examples of a prayerful and godly life, they might cause the fruits of righteousness to spring up on lands that are now a moral heath.

“Farmers, too, and mechanics, manufacturers, artizans, &c., could not only benefit the nations, improve their condition, and assist in raising them up from their degradation, by

communicating a knowledge of their several employments, but also by exhibiting in themselves and in their families, habits of industry, domestic peace, and strict economy; by holding up the hands of Christ's ministers, and by scattering the word of life in their appropriate spheres.

"It may perhaps be objected, that should all classes of Christians thus go forth to live and labor among the heathen, they would soon possess the land, whilst the heathen would melt away before them. But where is the evidence of such a result? When and where has the experiment been tried, to justify such a supposition? When and where have individuals or companies gone forth with the sole design of benefiting the heathen, and yet proved their extermination? The settlers

of New England are not an example in point, for the improvement and salvation of the heathen was not their aim in emigrating to those shores. It is yet to be proved that a company of persons, however numerous, of disinterested views, aiming solely to save the nations, and directing all their energies of body and of mind to that end, would prove the extermination of the heathen, instead of their salvation.—Neither can it be presumed that the descendants of such persons, trained, as ought to be supposed, with faith and prayer, would possess a spirit so selfish and different from that of their fathers, as to prove the extermination of the heathen. And if such is the necessary event, there is but one alternative: heathen nations as nations, cannot exist. For it is certain that a few missionaries can

not save them. They cannot be saved without such a general movement of the whole body of Christians as it is asserted will eventuate in their extinction. Let not such an assertion, therefore, be admitted, till it be faithfully proved. And if it be finally admitted, the lawful inference will not be that Christians of all classes and in great numbers should not go forth to the heathen; but that heathen nations, as nations, must cease to exist, and remnants of them only be saved. In either case, the position remains unshaken, that men must go forth in large numbers, and of all the useful professions, trades, arts, and employments, and aid in christianizing the world.

“This they must do to save heathen nations. This they must do to rescue Christian lands from the desolating judgments of heaven, which

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the blood of the heathen, continually accumulating upon them, must sooner or later call down in a dark and terrific storm. Let no one, therefore, take it for granted, on account of his profession or his employment, that he is exempted from going to the heathen. The labors necessary to the world's conversion require men of all the useful professions, and of every useful employment. Besides, the work of the world's conversion is too great, too momentous, too pressing to admit of exemption simply on the ground of profession and employment. When the liberties of America were at stake, were men excused from actual service merely because they were not especially trained for the field of battle? And when not only the temporal but eternal liberties of six hundred millions are at stake, shall

men be exempted from entering the field merely because they have not been trained for the gospel ministry? To say the least, the plea of exemption on this ground is extremely hazardous. THE CURSE OF MEROZ MAY REST UPON IT.

CHAPTER IX.

BRINGING THIS WORLD TO CHRIST— THE CHRISTIAN'S WORK.

The language of Nehemiah ought to be that of every Christian, "We are doing a great work, so that we cannot come down; why should the work cease, whilst we leave it and come down to you?"

Christians leave their appropriate work, when they turn aside from their high calling of God in Christ Jesus, to build up rival Sectarian interests; and, *alas*, how much of this is done? Often in little insignificant vilages, are to be found a half dozen ministers at the same hour, each preaching the same way of salvation, to the same people.

A necessity for such a state of things can never be shown to exist. Communities reap the bitter fruits of this state of things, in the cruel bickerings, jealousies, party plottings, and neighborhood divisions, that are at this hour blighting, withering, and cursing the American churches.—Ought not a large number of the rival ministers, who are spending, to say the least, one-half of their energies to build up Sectarian parties, to be dispersed to heathen lands immediately, and when there, go in every direction, preaching the word, as did the *Apostles*? They would then have no time to differ about the adjustment of a resolution, or that of settling an obscure point of doctrine, upon which the salvation of not one soul in the Universe is necessarily suspended. Laborers in heathen lands have no time to spend

with these mincr matters. As they look out upon the great harvest field of the world, ripe for the sickle, how can they do otherwise than labor according to the ability that God giveth, for the salvation of perishing souls. What has mere controversy to do with them, when hundreds of millions of souls are dropping into hell around them? A weight, as one has justly said, heavier than everlasting mountains, presses their spirits, whilst they contemplate the vast labor that must be performed, in the direction of preaching the word, teaching from house to house, establishing schools, elevating—sociably, intellectually, and spiritually,—the benighted minds of these teeming millions.

Would the Church see and feel, as she will do in the light of eternity, how soon these party bickerings would be stilled into eternal silence.

With what astonishment do those who have gone forth into heathen lands contemplate the miserable spectacle of their brethren in the home field !

“Is controversy appropriate in a grave-yard, over the coffins of the dead, or in the chamber of the sick and dying? The whole world, dear brethren, is a grave-yard. Countless millions lie beneath your feet. Most of this earth at this hour is a chamber of dying souls. And could your eyes be opened to see, and your ears to hear what this earth exhibits, you would find that your controversies with each other, are carried on amidst the groans and agony of a world of souls commencing an eternal death.” If the Scripture similitudes representing the exceeding brevity of human life be correct,—and that they are, universal ex-

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perience attests,—we are too near eternity to spend one moment without its appropriate work. The vast and almost incalculable number of souls already lost, through the neglect of the church, is a spectacle too appalling to be permitted to continue.

A neighbor of mine is drowning in the river. With a little exertion I can save his life, but neglect to do it. Shall I escape the goadings of conscience, and the charge of blood guiltiness?

“A house is in flames. The perishing occupants looking from a window, implore of me to reach them a ladder. I have some little affairs of my own to attend to, and turn a deaf ear to their cry. The flames gather around them; they throw themselves from the window, and are dashed to pieces on the

pavement. Who will not charge me with the loss of those lives?"

"To-day a raging malady is spreading through the streets of a large city. The people are dying by hundreds. I know the cause; the fountains of the city are poisoned. From indolence or some other cause, I neglect to give the information, and merely attend to my own safety. Who would not load me with the deepest guilt, and stamp me as the basest of murderers?"

These illustrations present the common sense view of this subject; which is, that we are responsible for the wrongs that we might prevent, as well as for those we actually perpetrate. If this reasoning be correct, the inhabitants of the heathen world will die in their sins, and their blood will be required at the hands of the so called christian world.

Is it true, that the six or seven hundred millions of living heathens are going to wail, and agonize eternally under the frown and displeasure of the best Being in the universe, debarred of light, and of the society of the holy ; and those wailings, and agonies are going to mingle themselves forever in the cup of rejoicing awarded to the professed friends of the Savior?

Where is there a true friend of the Lord Jesus, whose heart does not bleed at a contemplation of the practical christianity of the nineteenth century? It may be said of the church, as some one has justly said of the fallen condition of Palestine:

“O how art thou fallen, thou city of God !
He hath stricken the crown from thy brow with his rod ;
On thy neck is a yoke, on thy garment a stain,
And the Lion of Judah hath bowed to thy chain

‘Thy temples are ruins, thine alters o’er thrown ;
On the hills of thy strength is the Infidel’s throne ;

And the march of thy glory, where now it is hurled,
Is the scoff of the gentile, the scorn of the world.

“O turn thee, our *God!* let thy mercy awaken.
And smile on thy Zion, deserted, forsaken!
Let the light of thy glory on Solyma burst,
And its lightning-glance wither her fires in the dust.”

Are we not verily guilty concerning our brother? Let us view this subject from another stand-point. Do we appropriate of our substance, what God requires, for the salvation of the world? Notwithstanding this subject has already been referred to, it is proper to refer to it again.

“It would perhaps be a liberal estimate to say, that a million and a-half of professed Christians in the United States, give on an average, year by year, to save the heathen, about twenty-four cents each, or two cents a month. There are other objects, it is true, that call for contributions; but put all the contributions together and how small the amount?”

“The Jews were required to give to religious objects at least one-fifth of their income. One-fifth of the income of a million and a-half of Christians at seven per cent,—supposing them to be on an average, worth five hundred dollars each, would be ten and a-half millions of dollars. This is merely the income of capital, of which we speak. A fifth of the income from trade and industry, would probably double the amount, and make it twenty-one millions.” The heart sickens, whilst it contrasts this sum, meagre as it is, with the insignificant mite, that finds its way into the drained rills of the Lord’s treasury. Talk not about *heterodoxy* in doctrine keeping this world away from Christ. Go ask that man of the world, why he does not embrace the faith once delivered to the saints, and he will point to the

witnesses who bore testimony in the last experience meeting, all of whom united in bearing testimony to the same point, viz: "that they had found the pearl of great price, that their hearts and treasures are in heaven, and this world under their feet." With wonder and astonishment have men heard this testimony borne, when at the same time they have been witnesses to the hot, eager, anxiety, and thirst for mammon, that has characterized them. Whatever love they may have for Christ, this they know, they love the work none the less. Whatever change they may have undergone in other respects, they see their love of mammon has not changed. They sit and hear their ministers and agents of benevolent enterprizes plead with them. They hear them tell about the dark night of ignorance and

superstition that is hanging its mournful drapery over the world and the church. They witness the cold shoulder such turn, the unfeeling heart they manifest, and the seared conscience such must possess, and who can wonder that they turn away in disgust, and say as a man once said to me, "it would be to me a dark and gloomy future, if I supposed that I would live to all eternity with these covetous church members around me."

If we are to draw our conclusions from the state of things existing in the churches, we cannot resist the conviction, that the world will be damned. The question is often asked, "what gave the early martyrs and professors of the faith, such a vast power over the world?" Go read the history of their sacrifices. See them jeopardizing health, wealth,

friends, reputation, the honors, emoluments, glories, and laurels of this world, and with a heroism worthy of the christian character, counting not their lives dear to them, so that they might finish their course with joy. Such noble examples of virtue, for a time, struck at the very foundation of the powers of darkness. The world was charmed, nations long slumbering in the region and shadow of death awoke up. The power of their example was irresistible. For a time, like a mighty avalanche, it swept everything before it. But alas, this mighty *avalanche*, has changed its course, and the corrupting streams, from the vast fountain of *covetousness*, are pouring their poisonous, noxious, pestilential vapors, over the whole region of morals, proving it a "witch to the senses, a devil to the soul," a curse to the

church, and peopling hell with swarming hordes of worshipers at the shrine of "mammon," who once bowed at the altar of their God, and swore eternal allegiance to the King of Heaven.

Every reader of American history remembers with gratitude, the noble heroism and philanthropy that actuated the heart of LAFAYETTE, to sacrifice the endearments of country, of home, and of friends, in order that he might fight the battles of a feeble people scattered through the woods of America. Now suppose LAFAYETTE and his army, whilst upon their voyage of mercy, had discovered some worldly speculation by which they might have enriched themselves with the shining dust of earth, and had abandoned their expedition of benevolence and mercy, turned aside from their great errand

of philanthropy, and set upon the work of accumulating mammon; with what feelings of abhorance and detestation, would such a step have been received by every heart beating in sympathy with liberty. The *traitor* ARNOLD was guilty of a similar step, and long afterward, when TALLEYRAND proposed to be the bearer of any compliment he might have for an American friend, he shook his head in sadness and replied, "I am the only man in the world who has not a friend in *America*." Now dark as this treachery is, when viewed in connection with the interests of human liberty, and few as there are who can be found guilty, is it not true that the Church is guilty of *treachery* in an infinitely higher sense? How has the gold become dim, and the fine gold changed.

CHAPTER X.

CLOSING APPEAL.

“Blow ye the trumpet; sanctify a fast; call a solemn assembly.”

Christian, are you prepared for the coming of the *great God*? Should he descend in the midst of his people, what kind of reception would be extended to him? No doubt the world's morning and high^{noon} are past, and its evening already gathering around us.

“The seventh vial is ready to be poured out, or if not already pouring out, we are upon the verge of its being so. It trembles in the hand of the angel.”

Soon we may expect the rocking

of thrones from their centre to their circumference. Soon we may expect to see "nations shattered and shaken as by a whirlwind; and the hearts of the great and the mean, the rich and the poor trembling for fear of those things which are coming on the earth."

"The Lord shall come, the earth shall quake,
The mountains to their centre shake,
And withering from the vault of night,
The stars shall pale their feeble light;
While sinners in despair shall call,
Rocks, hide us—mountains, on us fall;
The saints, ascending from the tomb,
Shall joyful sing, The *Lord* is come."

Into this grand convocation, every power and talent that we possess for spreading the Redeemer's kingdom must be brought. However unwilling we may now be to consecrate our children to the Missionary work, they will then be sent for.

Our pleas about the unhealthiness of the climate, its remoteness from

the homes of our youth, the probabilities of sleeping in the watery deep, with a sea monster for a companion, or leaving our bones upon a heathen shore, to bleach under the dews and rains of heaven, will all be duly considered. Our property must be sent for. For one time, at least, in God's universe, there will be a searching time.—Every dollar will be counted; the improvement of even one talent will be required. Of each the question will be asked, How much owest thou my Lord? There will be no evading the penetrating inquiry. The hypocritical excuses with which Missionary, and other benevolent institutions are now staved off, will have their fig-leaf coverings torn away. However these covetous lovers of mammon may go in and out amongst the household of faith

now, their true character will then be brought to light, and the grand discovery made, that they do not possess a single qualification for the abodes of the blessed. They will be bound hand and foot, and cast into outer darkness, whilst all holy beings will respond, "*Let them be damned.*"

Behold the grand convocation! The Books are opened; the dead, small and great, have heard the voice of the *Son of God*. Listen to the soul-stirring accents, "*Ye are not your own; ye are bought with a price.*" "Your *bodies, your spirits, your children, your property, your churches,—all these are mine.*"

Why has not the Indies, why has not old Africa, lying for ages at the very door of Christian lands, why has not the whole world had a Savior long ago? To these inquiries there is but one answer: "*Ye knew*

your duty but ye did it not." Farming, trading, merchandising, the professions, &c., &c., have absorbed the energies of those who should have been going about, and crying, men, brethren, immortal spirits, you who ought to be working out your salvation with fear and trembling; the day of the Lord is at hand, "behold he cometh with clouds; arise, trim your lamps, and make ready for the coming of the *bridegroom*."

Martin Luther, has somewhere informed us of a grand convocation of devils, assembled once on a time, in order to celebrate the triumphs of the prince of darkness. Said one, "I espied a caravan of Christians, wending their way through the deserts of Arabia, on their errand of love to the benighted heathen.— Upon them I let loose the wild

beasts of the desert, and their bones were left to bleach under the rains and dews of heaven." "What of that," said the prince of devils, "their souls were all saved." "I drove the east wind," said another, "against a ship freighted with Christians, and they each found a watery grave in the bottom of the Atlantic." "What of that," said another, "their souls all went directly to heaven." "For ten long years, I tried to get a Christian to sleep," said a third, "and I succeeded, and left him so," then the devil shouted, says Luther, and the night stars of hell sung for joy.

Is it not true that a deep sleep has fallen upon the spiritual powers of the churches of christendom? O for a grand development of the great heart of a practical christianity! Then would every nation, kindred

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and tongue, soon learn to lisp the *God* honored *name* of the world's *Redeemer*. Let mine eyes behold the rising glories of that last blessed *era* in the world's history, and then give this worthless body to the worms.

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